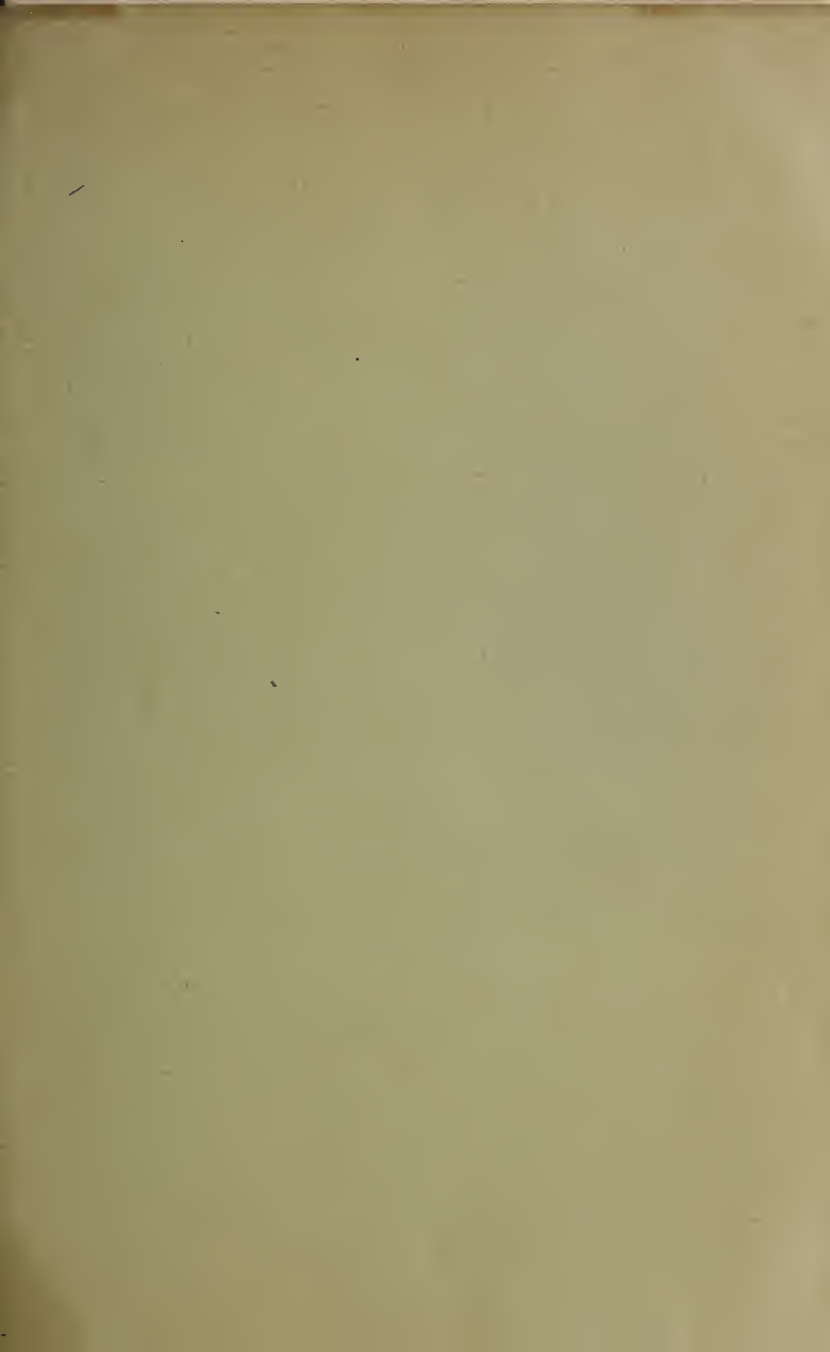




Division 1

Section 7

No.





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MISSIONARY LINK

FOR



THE

Woman's Union Missionary Society of America

FOR HEATHEN LANDS.

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VOL. 5.

SEPTEMBER, 1873.

No. 11.

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OUR work in Japan is so rapidly progressing, that we have already been obliged to extend our accommodations, for pupils who need a different training from the class of children forming the household in our "Home." The encouragements to our earnest missionaries are so great, that we trust the faith and labors of our friends this side of the ocean, will keep pace with them. One great opening for missionary effort in this field now before us, is our Christmas bazaar, in Yokohama, for which we refer to our last instructions from Japan, published in the Home Department. We would also mention with peculiar gratification, a letter in the Mission Band Department, from one of our pupils in Athens, evincing the missionary spirit developed in that school.

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FOREIGN CORRESPONDENCE.

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REPORTS FROM OUR MISSIONARIES.

**INDIA—Calcutta.**

*Extracts of Letters from MISS LATHROP.*

SPREAD OF KNOWLEDGE THROUGH VISITORS.

I WENT to Oota Para one day this week and visited the school and one house. One woman in this house belongs to a village far away, and, during a visit at her father's, has learned to read; and under Mrs. Page's faithful tuition her mind is being stored with Bible stories. When she goes away we shall see that she



carries with her good books. I hope the words she has heard may be blessed to her, and that she may be the means of good to her friends and neighbors about her own home. A daughter of this woman, who has always lived at her grandfather's and been a member of our school since its first opening, is just married, at the age of ten years. She is really a good Bengali scholar, able to read understandingly in almost any book, and knows something of arithmetic, geography and grammar. She seems to have quite a correct knowledge of Christianity, and says she shall never be an idolater. She also goes a long distance from our teaching to her husband's home, but we trust her influence will be good in the future, among her new friends.

Her cousin, a married girl, is also a promising scholar. The widowed aunt of these two girls was a favorite of Miss Brittan, and has evinced great interest in Christianity. Much fruit may be gathered from this family, whether we see it or not.

On our way home, we were just in time to see the breaking up of another school; the girls looked bright and happy, all talking together, like school-girls at home.

#### EXAMINATION OF SCHOLARS.

Two days ago I visited a school in a new locality. I found it in a small bamboo and mud hut, very low and close, and in this hot weather almost unendurable. There were fourteen scholars present, six women and eight little girls. One woman, in whose house the school is, learned to read before her marriage, and it is through her influence the others wished to learn. Her little daughter, five years old, a bright-eyed, fair child, had learned from the teacher to repeat "There is a Happy Land," in Bengali, and two other hymns. She and another, a poor forlorn-looking orphan about her age, volunteered to repeat the former to me, which they did well. When they had finished, I asked them where the "Happy Land" they had been talking about was? They pointed upward and said, "Heaven is the happy land where God lives." One girl who knew her letters before the school began two months and a half ago, was reading in the Third Reader. In her recitation she could not spell quite all the words in her lesson. Afterwards her aunt, a young widow in the school, told me the child

felt badly at missing her lesson, but she could not always understand me. I know often our "English Bengali," is not as intelligible as it might be to children, but I am very thankful I am able to make myself understood at all. The women were very diligent, puzzling over their books, making much harder work of it than the children. One had her baby in her arms, which gave her much trouble; finally she succeeded in lulling him to sleep, sitting on the floor and swaying her body back and forth; then she proceeded with her lessons. They had learned three pages in the First Catechism, in which they were examined; also the verses from the Bible beginning "God so loved the world," etc. We gave them other Bible instruction, to all of which they gave good heed. The woman who had known how to read before, reads from choice only in Bible stories, and says it is the best book she ever saw. I was especially pleased with her thoughtful manner. We closed the school by rising and repeating together the Lord's Prayer.

#### RESTRICTION FOR WIDOWS.

From this place we went to a house close by, lately opened, which seemed the most undesirable place I ever saw people live in. Here we saw an example of the withering effects of caste. The Babu's wife and sister both wished to learn, but he either could not or would not allow his poor widowed sister to do so; besides, the wife said, her time was taken up with work. I said, "Why do you not help her?" Her reply was, "Oh, she is a widow." This was sufficient reason for her being the drudge and slave of the others. I told the widow of our little school close by, and asked her to go there and learn; the women at once took it up and replied, "she wants to go, but her brother will not allow it. We are Brahmins, and it would be against our caste for her to go in the street, and she could not sit with those of lower caste, as she must, if she went there." I have made arrangements for the poor young thing to learn if she chooses, and she looked very grateful when I told her she might.

#### PLEASANT ATTENTIONS.

A three-miles' ride in the heat and dust brought us to the house of a wealthy Babu, where we were furnished with chairs for the

first time in the day, and the cool air of the large high room was very grateful after the heat. A bright little girl, a pupil in one of our neighboring schools, insisted upon fanning me, talking as fast as possible about the excellence of her teachers and her ladies, meaning by the latter Miss Hatchel and Mrs. Samuel.

We have more than we can do now ; and I think I have never before seen a time when our schools, with a few exceptions, had so large an attendance and when the desire for education appeared so great. There is little opposition to the Bible, but in many cases entire indifference, while now and then one shows a fondness for it. On the whole there is much in the state of affairs to inspire us with courage ; and we think our friends at home, who are bearing their share of the burden, would feel this if they could see for themselves.

#### WORK OF NATIVE TEACHERS.

The faithful zenana teacher has no easy task. Her work lasts from eleven o'clock until six P.M., often involving, besides the labor of teaching, many long walks from house to house. Eliza is faithful and hard working. She continues to go her daily round, teaching Bengali, English, and fancy needle-work, besides imparting instruction in the Christian religion orally, or reading from the Bible and other books which have been translated into their language, to the six or eight women in other houses. I have been several times to a house in which she has taught ever since she came to us, and in which her sister, then connected with the mission, taught before her. The woman, though not as intelligent as many of our pupils, is well instructed, and much pleased with Eliza. She seemed, as I talked with her, conversant with the leading facts in the life of Christ, readily assenting to His divinity, and understanding many things concerning the plan of salvation. She was willing to answer my questions, until I tried to make some personal application, then she hung her head and declined to say anything more. It is not a pleasant thing to many heathen hearts, any more than to some nominally Christian ones, to have the claims of Christ upon themselves, brought to notice. I can myself see so many obstacles in the way of these poor women openly acknowledging the Saviour, that I am often tempted



to think they cannot do it—forgetting nothing is too hard for Him, in whose hands man is as clay in the hands of the potter.

There are not less than thirty women connected with our mission, who go daily into the houses of the heathen to teach the women; and an average of five hundred children are gathered in the little schools of this city and the surrounding villages where we go. I can but feel that some of the seed so richly cast, will, by the blessing of God, bear fruit in His own time and way.

Martha continues faithful to the great work she has undertaken. The cares of this life, if she has any, sit very lightly upon her. She is always ready to smile and speak a pleasant word; and, like most of our teachers or Bible readers, she meets a warm welcome from her pupils. One thing which lightens our work in the zenanas, is the pleasure the women express in our visits; it gives them a glimpse of outside life, and I doubt not some gossiping is done while the fingers are engaged in needle-work. Martha taught in a house where I formerly visited. Her pupils were a young married woman and a widowed daughter of the house; the former was exceedingly pleasant, but learning was a slow process. Martha used sometimes to tell me she become discouraged about her; but one thing she did which pleased us both, and that was to pay good heed to her Bible instruction. The widow was a contrast to her; she went through book after book, and her pleasure, when she learned to read understandingly our religious books, was gratifying. She used to read them with her father, mother, and brothers also, who had been in mission schools, and often she told me they all believed them. We need such instances of the readiness to receive the word of God to quicken our flagging faith. I sincerely believe that at the last day there will be many from these dark homes who will reflect the Saviour's image.

[Communicated by the Philadelphia Branch.]

#### ENTHUSIASM AMONG THE SCHOOLS.

Our little schools have almost, without exception, been increasing so much lately that the places are becoming "too straight for them." One of our missionaries was taken to a place where they wished a new school opened. There were twenty children and twelve married women to begin with, and a woman taught by us, is the teacher.

Within a short time the husband of one of our pupils has been baptized, and his wife will be, as soon as she is properly instructed. A few Sabbaths since, a sister of the man, also a pupil of ours, attended church with her mother and his wife, and now she and her husband are going to live with them. All this creates no disturbance, although the family is good caste. You can scarcely appreciate what a stride this is ; for if the heathen will only consent to live with Christians, what a difference we would see.

A woman sent, by her teacher, a few days ago to borrow a Bible ; she could not buy it, she said, but was anxious to read for herself what she had heard so much of.

I was visiting, two mornings since, one of our schools. The interest of the girls never flagged ; each was so eager to answer, she scarcely waited her turn. At different times lately I have noticed a poor little girl looking so sick and sitting so quietly, but not wishing to read. Upon inquiry I found she had been ill of fever, and as she has a hard cough is worn and thin. The teacher tells us that, as soon as she was able to sit up, she insisted upon being carried to school, and her mother says that the only time she is quiet and contented, is when she is watching the girls. The teacher sat down beside her on the bench, and she leaned her poor head against her with a weary sigh, but looked up at her and smiled as if it was such a pleasure to have her near. I felt so sorry for the child, and thought if we could only take her and give her nourishing food and a good bath every day, she would be much more comfortable, even if she could not be cured.

#### VISIT OF A PRIEST.

While I was teaching, there came a knock at the door ; the woman peeped through the cracks, then called her sister to come. I saw a man was standing there and asked who it was, as it was such an unusual circumstance. At first she was not inclined to answer, but when I insisted, she said it was their priest, who came collecting "pice." She seemed ashamed of his coming, and said she had nothing to do with him, but he would compel them to give him something. The Brahmin priests have a firm hold of the poor people of the country, and they will not give it up, for it is easier to beg than to labor. ]

## THE GOOD CHOICE.

Your little girl in the Orphanage is improving fast ; though such a little thing, she reads English and gives promise of being a good useful woman. Her disposition is very gentle, and her manner engaging. There are three children about the same age, and I often hear them, day after day in their play by the hour out on the ground under my window, and never once have heard an angry word between them. On the queen's birthday, which is a general holiday, the children had some money given them for a treat. When asked what it should be—either a dinner, with sweets and fruit for dessert, or some book—they said, “ Give us each a copy of the Psalms in Bengali for us to use in church.” They have been going to an early service in a Bengali church. Formerly an excellent native man came to the house every Sunday morning and gave the children a sermon by themselves, but a few months ago he was taken ill.

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*Extracts of Letters from MRS. PAGE.*

## INSTRUCTION IN SCRIPTURE.

A NEW pupil, who is very shy and quiet, and would hardly speak to me at first, now reads the Bengali First Book. One day she begged me very earnestly to “ make her learn quickly,” but this I told her depended on her paying all the attention she could. To-day, when I spoke of the improvement in her reading, she blushed with pleasure. Her Bible lesson was about the sacrifices of Cain and Abel. I asked her what sacrifice is most acceptable to God; she seemed puzzled, but when she heard about the broken and contrite heart that God will not despise, a light seemed to break in upon her. Quiet and gentle as this woman seems to be, I have heard that she is violent in her likes and dislikes. I trust she will one day learn to love the Truth as it is in Jesus.

In a school where I have about fifteen girls, of all sizes, a child twelve years old was married last week. She is now away at her father-in-law's house, but will attend school again on her return from there.

The Bible lesson to-day was about Joseph and his brethren, and the little ones, in their gay sarees, quite appreciated the fact of

Jacob's having given his favorite son a coat of "many colors." Next came the questions in the catechism, and then they sang their hymns in Bengali. "Come, let us go to Canaan!" "There is a happy land," and "Here we suffer grief and pain," are the favorites. A crowd will generally assemble as soon as the children sing, and sometimes the women say, "Good words!" After the children, a young widow with a pleasant face, and interested in books and work, comes and reads with me. She wears a coarse saree, with no bright border to it, no jewels, no streak of red powder on her hair, for widows are not allowed such things.

#### HOUSEHOLD REJOICING.

One of my schools is held in the verandah of a babu's house. Kaminie, Emma's sister, is the teacher there, and she takes pains with the children to keep them in good order. After school I go to a woman who takes her lessons in a verandah, which we find pleasanter than the small close rooms. As I sit there with her, I can catch a glimpse of a tiny room containing two gilt clocks, some cups and saucers, and a bed with scarlet hangings. This is the babu's room, and his wife may not take her lessons there. To-day, as I approached this house, I heard some most discordant sounds of drums and trumpets and indescribable native instruments. Each of the players seemed to be striving to make more noise than his neighbor. The small court in front of the house was crowded with men, women and children. A babu made way for me, and I went into the house, but there the women met me with the words, "A son is born, the second babu's wife has a son and heir! Your pupil will not learn to-day, for just now we must all rejoice with the happy mother."

Meanwhile the poor young woman and her baby are lying on a mat in a small dingy room full of smoke and mosquitoes. I wonder what she thinks of the din outside—perhaps she is longing for it all to be over, so that she and the child may have a quiet sleep together; but of course her friends and neighbors think that they are doing her great honor.

When the child is a day or two older, he will be smeared all over with oil, and then they will lay him in the sun every day for a little while. I often wonder how the poor little things live at



all, reared in this way. A woman once asked me if we did not bathe our children in brandy, in order to make them fair. These poor women are credulous; and all their strange notions and superstitions are handed down to them by their mothers and grandmothers, and woven into the whole fabric of their religion.

#### ANCIENT CEREMONY.

I witnessed a ceremony lately which, in some respects, reminded me of the old Roman festival in honor of the goddess Ceres, only that here, women were excluded. Each individual carried a fan in one hand, and a small red flag in the other; their faces were smeared with red and white paint, and their bodies covered with large daubs of yellow earth; they marched around the place in great style, sometimes pausing to dance a little. The leaders had small drums hung around their necks, and they kept up a vigorous noise on these instruments, beating them with all their might. Every now and then, these men rent the air with shouts of "Ho, Mohadeb!" Thus they go begging from house to house, and every one gives them something. I asked what all this was about, and was told that they were calling their God Mohadeb, asking him to be propitious to them, and give them a good crop of rice. I said to the women, "Mohadeb is made of earth; there is no kind of life in him; does he then hear all this? Has he ears? Can you get him to do anything for you?" They said, "No; but Bengalis are like mad people, sometimes; their acts are altogether devoid of sense." "Ah, yes!" I rejoined, "if you worship mud, is it a marvel that your intellects should become dull?" This thought struck them very forcibly, and some said, "Alas! it is too true."

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#### *Extracts of Letters from MISS WARD.*

##### ADVANCEMENT IN A SCHOOL.

My little hut school at Surepore has gone on steadily increasing, until the room often was so crowded that there was hardly room to place my chair. The benches were full, even the mat on the floor covered with the little black bodies crouching close together, so as to make room for the "mama's" chair. As you may imagine,



it was almost suffocating. I felt it was unhealthy, and a wrong to the children, and yet what could I do? There was no room near enough for Amato to walk, that I could rent. You know she is a zenana woman, and could not go out in the street. While talking the matter over with her one day, she said, "Come and see the green place, back of my hut; perhaps you would like to put up a little mud hut there; it would only cost twenty or thirty dollars." The land on which the little village is placed, is owned by some rich man, who leased it to these poor people for a number of years. She told me she could get the work done, and there would be no trouble about it. About this time, a lady from Brooklyn visited us. We took her to see our little school, and she, seeing the cramped quarters, gave us ten dollars towards its improvement. Miss Lathrop and I made up the rest, and now I would like you to see our two nice little rooms, comfortably filled. At eleven o'clock the children assemble. Sarah, the native Christian teacher, opens the school with reading in the Bible and prayer; then the smaller classes all go with Amato in the old room, the large girls staying with Sarah in the new. All are taught, besides the common branches in secular studies, the catechism, Bible stories and verses daily. Hanging on the black mud walls, we have maps, and pretty Bible pictures, giving a bright look to the place. We cannot but hope that God will bless us there. As school closes at three, I suggested that Sarah should try and gather [some women to teach for the two] hours. She has acted upon the suggestion, and now daily gathers several women, teaching them to read. Sarah is a young teacher herself, but she seems in earnest.

The new school I started some months ago, with thirteen names on the roll, has now thirty-two. Last week, another of my zenana women wanted to gather a school. I said, "If you can get twenty scholars, you may." She answered, "I know I can get thirty." So she has commenced, but I have not yet visited it. The work just now is coming in so fast, that we are sometimes perplexed, to know how to manage. This month we taught nine hundred and seventy-five scholars. Yesterday, while visiting a pupil, I asked her to bring her Bible and read; she said she had lent it to a

friend, who would return it on the morrow. Her friend was interested and had wanted to see it. I was only too glad to know the truth was spreading.

## FRAGMENTS OF CONVERSATION.

The wife of a physician has been quite sick. She is slowly dying of consumption; a coughing fit came on when I was there, and it was distressing to see her. One of her nephews, who had lived in the same house, died about three weeks ago. When she told me of this, it gave me a good opportunity for a long serious talk with her. She has told me before this, that she often prayed, now she says she loves Jesus. May God grant her saving faith. I do not believe as much will be required of these poor creatures, as of those in Christian lands.

Another's wife had nearly finished her English dress, which, she says, she is making to wear when she comes to see me. She insisted on putting ruffles all over it, but the sewing did her great credit. The dress of the native women is so graceful and simple, I am sorry they attempt English fashions.

As I was going out, a woman, from the roof of the next house, called me to come in, as she wanted to learn. I did so, thinking merely to arrange about sending a native teacher, but when I was seated on the verandah, and one woman after another drew near to hear, and see, I thought it too good an opportunity to be lost, so I simply told them of man's fall, and the way of salvation. They listened eagerly; now and then interrupting to ask a few questions.

## AWAKENING IN INDIA.

A lady missionary was telling us last night of the opening of missionary work in the Yarrow and Wagur Hills. From all parts of India the same story comes; the people are ready to hear, yet the workers are not to be found. There has been much of interest in our own work, lately. Two women have signified a willingness to be baptized. Another sent for a Bible, as she wished to study it; and others are enquiring. Last year, when we were at Bangalore, I wrote about a young girl, who had been baptized, and whose parents carried her off. Nothing was heard from her for more than a year. She was taken from place to place, taught

many evil things, her life threatened by her wicked friends, but through it all she remained firm. At length her mother's heart softened towards her, and she helped her to escape; and now she is safe with her dear teacher. I had such a rejoicing letter from her, it did me good. One other heathen girl, who was converted about the same time, was lately married to a Christian preacher, who was stationed at some distant town. Her heathen friends came willingly to see her. Her mother, father and brother are idolaters. Her mother was very anxious to go with her daughter, but the caste question came, "How could she eat out of the same dishes?" At last it was decided that new vessels for cooking could be bought, and the mother could always do the cooking; no one else need touch them. When all was ready, the brother, who was very bigoted, objected, and said if his mother went, she must never come back again; so for the sake of peace, she remains at home. May her love for her daughter draw her to her daughter's Saviour!

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*Extracts of Letters from MISS RODERICK.*

PLEASANT APARTMENT.

Monomohene teaches in a zenana which I visit Thursday of each week. She seems to have taken great pains in teaching the girl who learns here, who is about sixteen years and is very intelligent. When I go to the house she lives in, I enter a small courtyard having a few trees in it, then I pass a narrow passage between two walls to gain the inner court. This is paved with large square tiles, and is kept very clean—a contrast to some of the zenanas, which are very dirty. When I ascend a staircase of brick, I always find my Bo waiting for me, who gives me her hand and looks quite pleasant and neat. My Bo leads me to her bedroom, where there is a large bedstead, a chest of drawers, a square stool with a box and her workbox on it. There is a table in the room having a glass goblet and a drinking glass, with a few other necessities. The room is always clean, although it has no carpet or matting. There is a closet on one side of the wall and a number of toys are visible through the glass door, which are

evidently kept for show. There are two chairs in the room ; I sit on one when I go there, but the other is left empty by my side, for my Bo brings a mat and sits on it at my feet. There she repeats her lessons, and they are always perfectly said. She is very attentive to the Bible lessons I give, and remembers them well. She is working a carpet shoe of a simple pattern, as she is a beginner in needlework.

#### SEARCH FOR A BRIDE.

One day I went to visit a zenana where I teach only a little girl of ten. I found my pupil sitting on a mat having her hair dressed by her mother. The mother asked me to wait for a little while, as a woman had come in search of a wife for a Babu, and she wanted to shew the child to her. After the girl's hair was dressed, the mother brought some small boxes, and taking out the jewels they contained, she made her daughter wear them. I watched the proceedings with great interest, and remarked that besides the earrings, my pupil wore a large jewel nearly the size of half my hand, on her hair above the ear, and made to fall on it. I thought it was a very ingenious thing to hide the dirty little pair of ears. A dark blue saree was worn instead of a white one. When she was ready for the presentation, the mother said, "What! have you not chewed a betel leaf, as yet? Do it directly." The little girl dived under a bedstead in the room, and taking from thence some of the stuff they like so much, hastily put it into her mouth. I felt impatient at the delay, and asked if the girl would come soon and learn. "Please do not go away," said the mother, "I will bring her to you in a minute," so she carried off the child to an adjoining compartment, with an injunction to put her arm out from her saree, to show the jewel on it, and to say "Good morning" to the person who had come in search of a bride. Not having longer time to wait, I came away, though nothing could have made me more sorry, as at any time the zenana might be closed, and there would be no way to speak to the inmates about Him who gave His precious life for us.

#### WORK IN THE SUBURBS.

My work in Calcutta employs me three days in the week. The other days I go out of town to certain villages in the suburbs. On



Monday I go to a very picturesque place, nine miles from Calcutta, named Gurea, where I have a school of twenty-seven pupils, ten women and seventeen little girls, all learning Bengali. This school was formed but three weeks ago, at the suggestion of a Zenana woman of the place, who was taught in one of the schools connected with the mission. She teaches the women, and has procured us most of our pupils. She takes lessons weekly, for her own improvement, and also to learn to teach nicely. I feel truly glad that we have a school there, the scholars are all so attentive and interested in their Bible lessons; they ask me questions on any subject that they do not understand, and it encourages me very much to instruct them. They were very much surprised once, when I told them that birds, beasts, etc., had no souls. They questioned me closely about it, and seemed satisfied when I explained it to them, and told of their own immortal souls. The school-room there, is about thirty-six feet in length, and fourteen in breadth, and is lighted by small doors and windows. There are two large square wooden beds at each end of the room, the only furniture belonging to the place. When I first went there, my scholars all sat on the floor on mats or little stools around me, but now I have sent benches for their use. One old woman brings her granddaughter and great-granddaughter regularly to the school, and although she is not a scholar herself, has learned to read the Bengali primer and the first catechism, by attending to the instruction given to others. Another woman is learning to read, so that she may be able to help her only daughter, a sweet girl of four years old, in her lessons, but the child learns faster than her mother. I am very much interested in a girl of the same age, who has learned all her words in nine days, and is learning to distinguish the consonants now. When she first joined the school, she was very shy, and always repeated her lessons to me sitting on her mother's knee. The religious teaching has done some good here. The teacher has acknowledged that Christianity is the only true religion, and by God's blessing, we trust the work may prosper more.

#### FEAST FOR SONS-IN-LAW.

In the past month, there was a poojah, or the worship of the



goddess Shostee, for the welfare of sons-in-law. This poojah is only for the native women, who, on that day invite their sons-in-law to their houses, and keep prepared a few presents for their acceptance, generally consisting of sweet-meats, clothes, or jewels. The goddess Shostee is worshipped all round the year, but particularly on this day. It is necessary for the poojah, to raise a little square of mud, and plant in it a small branch of a tree, peculiar to this country, bearing red berries. They bring a pitcher filled with water and place it against a little square of earth, and then they lay a plantain and a betel leaf prepared with spice on the mouth of it, after which they paint a figure of a man with vermilion, on the vessel. They employ a Brahmin or priest to present their offering to their god. The offerings are always of rice, six sorts of fruit, sweet-meats, sandal-wood, flowers, etc., and they suppose that Shostee comes in a cart to accept their offerings and hear their prayer. After the poojah, the priests carry away the offering for their own use. The Hindoos consider these Brahmins as half man, half God, consequently, at times, they worship them.

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*Extract of Letter from MISS SEELYE, M.D.*

(Communicated by Philadelphia Branch.)

EARNEST REQUEST.

A LITTLE Bo said to me to-day, "I would like to come and see you some evening and be with you at the time you have family prayers. May I?" "Most certainly," I said, and gave her the hour. "Will there be any gentlemen there?" "No! none but our family of ladies and the children of the Orphanage." "Then I will come," she replied. This little Bo belongs to the Brahma Somaj sect, and although I feel sad when I think that she has no hope in Christ as her Saviour, still I cannot but respect her deeds of gentle love to those about her.

MEDICAL VISITS IN CONSULTATION.

In many of the houses to which I gain admittance, I am called by the native physician in attendance. One Sunday morning, two babus called to see me; and one of them, I saw by his card, was a native physician. He wanted me to see a patient of his who had

been suffering for two years, and he did not know what the trouble was. Finding it was no acute illness, I said I would call the next day, if he would have a servant sent to show the house. I always try to avoid going out on Sundays where it is not necessary, for I like to have time for my Sunday-School scholars, and to attend church when possible.

On Monday the man came, and we started to find the house. Such a crooked part of the city I never was in before. I felt as if we were being wound up in a circle that kept growing smaller and smaller, and that soon we must find ourselves at a dead stop against some brick wall. The coachman two or three times paused and asked our guide if there was any way of getting out again. The lanes were so narrow, that it needed careful driving to escape the ditch on either side. On reaching the house, it seemed delightful to step from the heated atmosphere outside, into the cool, stone hall. I was shown up-stairs into what appeared to be the principal room. It was nearly filled by one large bed, over which dangled a green mosquito net that had been tied up for the day. Two or three other pieces of furniture and numerous small articles quite filled the room. Everything was excessively filthy. I intended to place my hat on a corner of the clothes-rack, but found the red ants had taken possession. There was no seat but the bed, so I rested there.

I was amused, while waiting for the patient, to observe the sight before me. In the door-way and room beyond, the whole family had congregated, from the youngest, not two years of age, up to the old grandmother. There they were, some sitting, some standing, but all with their eyes fixed on the first foreign lady they had seen. They took an inventory of my exact appearance ; and then, becoming a little bolder, came into the room, to see how my hair was arranged, and to ask if I was married. One little Bo, quite shy, would not venture near, but wrapping her chudda about her, stood up in the window of the next room, where she could see over the heads of the others. At first I listened quietly to their remarks without saying anything, and then when their curiosity was somewhat abated, began to talk to them in Bengali, which greatly astonished them. Although I cannot speak fluently, I al-

ways prefer going without an interpreter when it is possible. One Bo was a quick, bright, active little thing, but not at all refined. After a little talk with her, I wished so much that I had a Bengali tract I could leave to impress on her memory what I had told her. I had none at the time, but have since procured some, that I may never lose such a precious opportunity again.

## SERIOUS CASE.

Yesterday afternoon an old babu called for me to go to a patient who was very ill, and before I could get off, a younger man from the same house came running in and desired me to hasten. On arriving at the house, I found the woman in a little room, her bed on the floor, surrounded by so many women, that the air was terribly contaminated. They were making so much noise, that, for the benefit of the patient and my own as well, I hastily dismissed all but two from the room. Before doing this, however, a babu physician walked into the room, saying, "You will find this patient rather ill." "Yes," I replied. "What seems to be the matter with her?" He told me what he thought; and when I asked what he had done, he answered with a good deal of pomposity: "Well, ah! I gave a little opium." I looked at the man in amazement, but said nothing more until after I had seen the patient. The poor mother was very anxious about her daughter, and when I told her that the illness was of a very serious nature, she almost involuntarily looked up and exclaimed, "Oh, God, help us." I asked, "Do you really mean that, as a prayer to the one true God?" "Oh," she replied, "we worship idols and perform our poojahs, but we know there is only *one God*." And then, as if to reassure me, she repeated a prayer for help, using a different title for God, one applied only to the living God. This gave me an opportunity for an earnest talk with the three women, especially with the sick one, for the time was precious. How much good my words did, God only knows! One thing often tries me by the sick bed of a native, and that is, to know just how plainly it will do to make them understand the seriousness of their illness. They are quickly discouraged, and if I speak as plainly as I should like to, they sometimes give up entirely, say their *fate* is to die, and will not do anything themselves, or permit others to do for them.

They will refuse all food and medicine, and actually give themselves up to die. After learning the trouble, I again talked to the native physician, told him just what the disease was, and that without an immediate operation, the woman would probably die. "Oh!" he said, and looked away, reflecting, "and so you think something needs to be done, I will give her a little"—mentioning a certain medicine. I could not conceal my annoyance, and told him plainly what should be done. "Well," he added, "I will talk it over with the family, and see what their desire is; if they do not wish it, we can do nothing." Urging upon him the necessity of doing something at once, I was obliged to leave, and what the result was I do not know. Whether he did not want me to do anything more, or whether he disliked to venture on what seemed such severe measures, I cannot say. I have seen other native practitioners who seemed just as devoid of all common sense, but fortunately, some are excellent physicians.

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### ALLAHABAD.

#### *Extracts of Letters from MISS WILSON.*

##### THE LITTLE WIFE.

THE husband of one of my scholars told me that he was on very intimate terms of friendship with a native physician in Calcutta, while he was studying medicine. The latter was a Christian, and acted as pundit for several of our ladies in the Home. He had been married, when a mere lad, to a child some ten years younger than himself. He was fourteen, and she four, I think. On his professing Christianity, all his family forsook him, and declared he should never see her again. He used to feel as if he was all alone in the world, as he could not marry while she lived. But one day, to his surprise, her mother sent him word, that she had brought his wife to Calcutta, and after some effort on his part, she was persuaded to let him see her, and if he was in a position to support her, she could remain with him. But he was only a student, and the few rupees he was able to earn as a teacher, would scarcely supply the books and clothes that he required. The ladies told him that they would be responsible for her support, if he could



get the mother to put her in school, which she at last did. I shall never forget the very amusing scene of her first visit. He was rather above medium height, and she smaller than children of her age. She had seen him but once or twice before, and looked quite frightened as he led her in, with her white veil drawn over her face. Some of the ladies took her to their rooms, and talked to her, and amused her, and she went away looking quite happy, with a doll in her hands. She improved very rapidly, and is now living with him in some town where he is in practice. Like most of the well-educated babus, he is no longer a Hindoo, but he is very careful not to express any opinions on these questions, fearing it will compromise him in his profession. He might do great good if he were only an earnest Christian. He has a very great deal to do, and I hope that in time, his little wife may keep his books and write little notes for him, and when I told her so a few weeks since, she seemed very happy. It makes an aim for her to try to improve. He has promised, as a reward for her efforts, to bring her to see us in a few days; it will be an era in her uneventful life.

#### CUSTOMS FOR THE DEAD.

This morning one of my dear women was reading in the second part of "Line upon Line," the story of a child who had died, and whose mother had laid him in the Prophet Elisha's room, and without telling her husband, preferred to go and tell her grief to the man of God. The writer of the little book suggests that she did not wish to grieve her husband. Knowing the custom here, of burying the dead as soon as the breath leaves the body, I thought it much more probable that she feared her husband had not so strong a faith in the prophet as she, and would not suffer the corpse to remain in the house, so she put it where he would not be apt to go.

This conversation reminded her of the circumstance of her own mother's death. Her mother had been very ill with a cough, and it was thought she could not live, so she was carried out to the side of the river Ganges, and left exposed to the cool night air and the scorching sun of the noon, and after three days she died. "Oh!" she said, with tears in her eyes, "I always think she might



have lived, if she could have stayed in her warm room." She also said, that it was considered very bad luck to bring a person back to his home who had once been carried out to die, and she had no doubt that many were killed. To prevent their living, mud is put into their mouth, eyes, and nostrils, and in their weak state, life is soon extinct. Government does all it can to prevent such things, but it seems to be impossible to do away with it altogether.

The Mohamedans act in a very different manner, adorning the bier with flowers, and carrying the remains in a very solemn procession. I asked my moonshee, a Mahomedan, if they buried their dead as soon after their death as the Hindoos? "Yes," he said, "but we never leave the body more than two or three hours if it can be avoided." I know of one woman who died in the night, and the shops were all closed. If the friends can afford to buy new, they never use old cloth for the shroud (they call it coffin), no box is used. So this woman's remains were not interred, and the next morning she sat up and asked for water, recovered, and lived nine years. I asked him if he did not think it possible that many were buried alive; he said that it may be, though the ground is beaten very hard, and a solid mason-work put on the grave, to prevent jackalls and hyenas from robbing it. This woman that I have been writing about, had not been able to read on any previous visit, as she feared her youngest daughter was getting the small-pox. She said she had been feeling very troubled in her mind, and had been praying to God to avert so great a calamity, and had for a time felt comforted; and when the sad load of care had returned, she had called her two old women servants, and had read and talked to them about her Bible-lesson. I was glad to see that she had learned the lesson, that the best way of forgetting our troubles, was in doing good to others.

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*Extracts of Letters from MISS CADDY.*

DIFFERENT METHODS OF IMPRESSING TRUTH.

I HAVE often spoken strongly, but indirectly of sin, to a pupil of whose character I am doubtful, without making any impression.

On Wednesday she read of Joseph being sold to his brethren, when I was able to introduce Him who was typified. I told her of Judas's fearful treachery, and dwelt much on his sin, and then went on to that scene in the garden that is sacred to every Christian heart. I tried to show her how hateful sin is in God's sight ; that when the holy Christ took our sins upon Himself, it drew the blood-sweat from Him. She was awed ; and when I spoke of His great love for man, that made Him bear so much for us, her eyes filled with tears. I spoke of prayer afterwards, by which we may keep up communion with God, but only through Christ ; she said that she would always pray in His name.

In another zenana the pupil is rather a severe-looking woman of about forty years of age. She and her husband have had a great many trials. During the mutiny in '57 and '58 they lost all their property. She and her children escaped with their lives by disguising themselves as Mohammedans, and the babu was Nana Sahib's prisoner for several months. They have had fifteen children, and have only three living. One day when she was telling me of her troubles, I opened my Testament and read for her these words of our Saviour : "Come unto me all ye that labor," etc. She seemed to take them to her heart. While I was teaching the bo yesterday, five bigoted-looking old women came in and sat down a little way off. The bo was inattentive and showed no interest in the regular Bible lesson. I was grieved and scarcely knew what to do. I did not want to leave without a word to those five women ; but I am naturally timid, and they looked very forbidding ; they cut short my attempts to enter into conversation with them by short replies. Then the bo's manner was reserved ; she evidently did not wish me to introduce the subject of religion in their presence. I think that God sometimes leaves us without any resource, so that we may depend on Him alone, and when we do depend on Him, He does greatly help us ; and it proved so in this case. It occurred to me that they might like to hear me sing, and that the words of the hymn might help me ; so I turned to them and asked them whether I might sing for them. They said I might if I chose. I then opened my book, saying I would sing about heaven, since we both agreed that there

was such a place. The words of the hymn are very beautiful and expressive. After speaking of the joys of heaven, it speaks of the way there through Christ. We sing it to the tune of "Oh how he loves," which it suits well. When I had finished, I heard them say to each other, "Their Christ is the same as our Krishto." "No, no," I said, "there was a great difference between our Christ and your Krishto. Our Christ was sinless, but from what I have read of Krishto, I think he was very sinful, and I am sure you think so too." At this one of them laughed quite pleasantly, and said I was right there. I turned to the others, and asked them "whether, if their children were guilty of the crimes that were attributed to Krishto, they would not turn them out of the house? They said, of course they would, but that Krishto was a god, and so it was not sinful in him. This led to conversation on the holiness and justice and purity of God, and of the necessity of One in whom there was no sin to be our Saviour. They all seemed impressed. Their homes are in Benares, the sacred Hindoo city, and they are only here on a visit of a few days. Thus the seed is scattered, and none can tell whether shall prosper this or that, or whether all shall be alike good. Let us pray unto the Lord of the harvest to give unto us an abundant increase.

#### EPIDEMIC.

We go out to our zenanas at half past five A M., and come home between nine and ten, as it is very hot by that time. Small-pox has raged to a fearful extent this season in almost all of our zenanas. The native doctor said that scores were dying of it every week. Bama, of whom I have written, is just recovering from it. Vaccination or having had small-pox before seems to be no safeguard against it. We remarked this to the doctor, and he replied that in an epidemic nothing was a safeguard, except that the patient would not have it quite as severely as he otherwise would. We sometimes pass houses where there is a wailing and great crying, and always find on inquiry that some member of the family has died of the small-pox. Not long ago, in walking down a lane to my zenanas, I passed a poor woman sitting by the road-side and looking most miserable. I inquired whether she was ill; she hid her face in her hands and rocked herself, wailing piteously. A

man not far off said, "You remember Mam Sahib, that little boy who always salaamed to you as you went past this house ; he has died of the small-pox." Poor thing ! how I longed to speak to her, but she could not understand my imperfect Hindoostani ; she could only understand that I sympathized with her in the loss of her boy ; but I did not know enough to tell her of a higher sympathy.

#### POOR FARMERS.

The poor people are much easier to reach in Allahabad than in Calcutta. Directly opposite our house there lie fields with the cultivators living on them. In some retired spot on the field, under a tree generally, they put up their miserable booths ; the shadiest and best place is given to the oxen they use for ploughing, or rather scratching the surface of the ground. These people sleep out of doors in the coldest weather. Each family has but one tiny booth, in which, I suppose, they sit during the heat of the day. They seem pleased to see us, and answer any questions they can understand. I wish I knew the dialect they speak, for one could be of great use among them, and I think we would find willing listeners.

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### CHINA—Peking.

#### *Extracts of Letters from Miss NORTH.*

##### HOPEFUL CLASS.

THE woman's class is a source of pleasure and hope to me. The average attendance the last four months has been fourteen, and mostly the same ones each time ; so they are making some progress, though slow, as they meet but once a week. They are nearly through the elementary book, in rhymes of three words, and three have begun the New Testament. One who lives next door reads to me quite often. They are also becoming more and more familiar with some of our best hymns.

One little boy often comes dressed as a girl, with one earring. I think I have often mentioned before what is often done when parents, fearful that an only son may be taken from them by death, endeavor to deceive the gods in this way, presuming that a girl would not be so desirable a prize.



## PREPARATION FOR BURIAL.

Another singular practice which is common, is the preparation made during life-time for burial. When persons of limited means get old, and their time to die appears to be drawing near, they are often taken out of the city to live in a little hut close by the burying-ground. A coffin is also taken. Here they are supported by the family awaiting death, when the remains may be buried at a very slight expense. We hear of a recent one, in which an old lady lived so much longer than was expected, that the family, weary of attending to her wants at such a distance, brought her home again. Such persons do not seem to consider their lot a hard one, nor is the idea of having a coffin always at hand unpleasant to them ; on the contrary, persons of abundant means often keep their coffin in the house ready for use years before it is wanted. Many lay out a large part of the family property in expensive funerals. A friend told me of a widow who spoke with evident satisfaction of the grand burial she had given her husband, although it had cost the whole of the comfortable property he had left her.

## LITTLE SCHOLARS.

The little lame girl who came to us in September is very ambitious with her book, and is fast catching up with those who have been here nearly a year longer. We hope that she as well as the others may be efficient helpers some day. The texts of Scripture they learn are not without effect, even now. I have been pleased more than once of late to hear them, when in some little dispute together, remind each other that they must "love one another."

## SCHOOL ENTERTAINMENT.

Miss Porter, who has a school of girls, invited ours, with the girl's-schools of the city, to meet together a short time ago for a social visit, and to see some magic lantern views kindly shown them by the Rev. Mr. Brisdon, of the English Episcopal Mission. The exercises were varied by singing several familiar hymns, as "Jesus loves me," and closed with "Around the throne of God in heaven."



**JAPAN—Yokohama.***Extracts of Letters from MRS. PRUYN.***FAMILY PRAYERS.**

YOKOHAMA, June 1, 1873.—For about fifteen months we have been able, by the goodness of God, to have a regular morning service in our dining-room for all our servants, conducted in their own language by a most excellent young Christian man, who is Miss Crosby's teacher, and for whom we have built a snug little room adjoining our school-house, for the use of which he takes the care of all the school-rooms. About two months since he became very ill, and finally it was deemed necessary for him to go to the Hot Springs as the only hope of recovery. It seemed very sad to us, not only because of his sufferings, but because it was apparently the end of that service upon which we had felt so much depended, to make our servants feel that ours was a daily and practical worship of the only living and true God.

But oh, how slow we are to learn that God's ways are not as our ways ; the very thing we deplored was to give us cause for joy unspeakable ; for his absence led to the development of the religious convictions of two of our men-servants, both intelligent persons ; and, feeling that it was not right to give up the morning service, they agreed first to get the servants together and read a portion of the Scriptures. Then we proposed they should repeat the Lord's Prayer, which had been translated into Japanese. This was done for about a week, till one Sabbath morning the Spirit of God took such possession of the heart of our good table-boy, that a glorious change was made. On the week days the family all come to my room, immediately after breakfast, and we have prayers there ; while the servants have theirs in the dining-room. On Sabbath mornings we all remain in the dining-room to have a joint service, alternating in the English and Japanese language. I do this because I want to have the Sabbath a marked day ; and as the servants have no work to do, they all take great pleasure in making themselves as tidy as possible.

On the morning referred to, when I ceased praying, "Too-ki-chi," our good servant commenced with the Lord's Prayer, but

after repeating three or four petitions he seemed to be so filled with the spirit of prayer that he could not be confined to a form of words, and began to pour out one of the most fluent prayers that I ever heard, and although I could not understand much of it, the other ladies who had studied the language could ; but I felt the eloquence and power of the tones. From that day he has seemed to develop a rich and ripe Christian character, and has conducted the morning worship regularly till within the last two days, when the teacher returned, almost entirely cured. This Sabbath morning we were all together, and with us two dear little babies, the children of these two young men ; one, being the first Christian baby ever born in Japan—that is, the first whose father and mother are both Christians—is to be baptized this afternoon. There were just thirty in the dining-room. It was a time of such peculiar joy and gratitude to me, and I felt so distinctly the presence of Jesus and His approving love, that I felt it a glorious compensation for privations such as the absence from my own dear family and church involves. Is it not a most blessed privilege to be permitted to gather into our household so many of those to whom the precious word of salvation has been hitherto sealed, and to see two of these united to us and to one another in the bond of Jesus' love? For as one says, "God sent him here to tell of Jesus," and he has faith that some will believe in Him.

"CROSBY HALL."

We have reason to expect a few more ladies in a short time, the daughters of excellent families, who are very anxious to come to us if we will take them without compensation. But we had not the necessary room, and we would be obliged to extend our home at once. While we were prayerfully deliberating this matter, a little house was being erected on the other side of the gate. It was finished and offered to rent, and as we were talking of this subject one day, Miss Crosby said, in reply to my lamentations, that as we could not receive any of these applicants till we could get our addition built, "Suppose we hire that little house for a while." The idea struck me as practicable, and putting all things together, and trying to discern the will of God, could we doubt that it was right for us

to hire the little house? We have accordingly done so, and have named the house "Crosby Hall," since God gave to Miss Crosby the honor of suggesting the place. She will take one room over there, and there will be three for Japanese ladies. We are now gathering together the furniture, and will soon be prepared to go there.

## PROGRESS IN WRITING.

I ENCLOSE a few letters written by some of the scholars, which will give you some idea of the spirit that has been awakened among them. Not one of these had ever known a word of English, or heard of Jesus till they came to us. God is with us in our work and constantly gives us new proofs of His favor. I cannot tell you how sensibly I feel that much is owing to the prayers of the dear friends at home. "Continue in prayer," and when the great harvest day comes we will all rejoice together over the sheaves we shall bring to our Master.

The following is one of the letters sent by Mrs. Pruy'n, written in a very clear hand :

"MY DEAR TEACHER,—God made the earth and all things. But the earth is only our present home. Therefore I must love the Bible and obey the Lord Jesus, that I may go to heaven, the eternal home, and I will tell all my friends about Jesus, that they may love Him too. I hope my people will learn about Him and worship Him. Will you kindly teach me more of the Bible?"

## ATTRACTIVE HOME.

If I could only tell you more of the goodness of God to us. Even those who have seen the views of our Home and School-house cannot know how beautiful it is here. Time will supply what we need in the house ; but the place, location, and grounds are charming. Each day I revel in some new beauty, as the advancing season shows us what the hidden treasures have been. The owner, when I bought this place, gave us nearly one hundred choice plants. Camelias of every hue and shade, from the little shrub to the tall tree ; azaleas, equally as varied ; orange trees and evergreens of every conceivable shade and variety, adorn the grounds ; while the curious, picturesque arrangement of even

rough and common stones into little mounds and obelisks, with mosses and delicate ferns growing in the crevices, feast my eyes from every window and door of the house. All this our loving Father was preparing for us, instead of our having the trouble and expense of building.

#### OPPORTUNE GIFT.

I brought an organ with me, to which the ladies of Albany contributed, which serves for all our meeting and family uses. We needed one very much for the school-room also, and as we were just feeling that we must try and obtain it, an opportunity occurred to purchase a small harmonium, second-hand, for the low price of forty dollars. We each decided to give five dollars, and trust God to supply the rest, and very soon after a gentleman sent me, through a friend, twenty-five dollars. So our faith in God was answered ; and the help that little instrument gives, both for the week and Sunday-school is more than can be imagined.

#### MUSIC IN JAPAN.

During a visit to a friend, I enjoyed a grand entertainment, attended by some young men and some older ones of the school, together with some of the wives and mothers, who expressed, when leaving, their profound thanks for the privilege of seeing me. After a sumptuous tea, we were greatly delighted by a musical entertainment. Singular and rude as their instruments were, there was true music in them, and I enjoyed it exceedingly. They were greatly gratified by my appreciation and commendation, and I really think, if such a company would go abroad, and give exhibitions of the musical art of Japan, it would be far more entertaining and profitable than those of the acrobats that have visited America.

On Saturday, a young gentleman called to say that as I was so much pleased with the musical entertainment of the men, probably I might like to hear some of the ladies' music; if so, his wife and some of her friends would come and give me a specimen. Of course I was delighted with the offer, and about seven o'clock the gentleman came with five ladies, having sent their instruments before. The wife was a little, sprightly, child-like woman, and thoroughly accomplished, but the others were plain and middle-aged.



They were all perfect mistresses of the art, and played and sang their parts with great skill. I wish I could picture the scene as it appeared to us. Seated on the floor in a semicircle before us, with their strange instruments, which are all stringed, (one called a koto, being six feet long and lying flat on the floor,) and singing in the low, nasal tone peculiar to their music, there was more in their picturesque dress, attitudes, and the oddity of their style, to please and amuse than in the music itself. The little wife, with the peculiar bright ornamentations in her hair, and the richness of her obi or girdle, with her bright eyes and graceful movements, sweeping her fingers (protected at the ends by ornamental ivory shields) skilfully over the strings of the koto, would have been a beautiful object but for the hideous blackened teeth—a custom I cannot term otherwise than disgusting. They played and sang several pieces, but there was little variety in them, and then the young wife danced for us. She danced two pieces, each of about fifteen minutes in length, one of the others playing on the samisen, a sort of guitar, and another singing the story which the dance was designed to illustrate, of love and adventure.

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*Extracts of Letters from MRS. PIERSON.*

SEALS OF THE HOLY SPIRIT.

This first Sunday in May will long be remembered. Four Japanese have to-day professed their faith in our Saviour. In one of these, who has been a member of our school for some months, I am especially interested. She is married, about twenty years of age, and very lovely in her character. She has been contemplating this step for months, but being very timid, had scarcely courage commensurate with her desires. On Friday night, she was still fearful, and I did not urge the matter, but held a conversation with her to the effect, that “now is the accepted time,” and that Jesus would bestow all needed grace and strength. In conversation, I said, “Go home, and ask Jesus to decide this matter for you, talk to your husband about it, and you will see your duty clearly.” The Lord has been faithful to his most gracious promises. When she met the officers of the church

she appeared with dignity, and with more self-possession than I had expected. To-day the holy seal of baptism is upon her heart and brow. She was so happy after the communion, that her face beamed with joy as she embraced me. I know that you never forget to pray for us, but will you not make this an especial petition, that those whom we have led to the foot of the cross, may be true followers of Him who died thereon.

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*Extract from MISS GUTHRIE'S Letter.*

(Communicated by the Philadelphia Branch.)

INSTRUCTION IN THE TRUTH.

I HAVE a very interesting afternoon class. I began with our servants, for I want ours, to be in very truth a household of faith. First, I have a Bible lesson, each one reading a verse in Japanese that I explain in English. Inaki is my interpreter, visits with me, and also is teaching me; he is a great comfort to me. When I have prepared a lesson from some untranslated portion, Inaki translates, and I ask questions, and here sometimes he shows earnest thought on the subject. At this Bible lesson, I usually have seven women and three men, who very often bring their friends. Our house boy reads English nicely, and comes to me every evening for a lesson in the Old Testament. He wishes to be baptized some day, and so does an old watchman, who is anxious to be a Christian. A woman came two days ago to know if she could listen to our Bible instruction sometimes. Another, the wife of a Christian, comes occasionally, but she must bring three children. When her husband was converted, she was violently opposed to it, and would not let him read the Bible if she could help it. He asked me what he should do, and if I would come and talk with her. The first time I went, I found her rather sullen, but one day she came to me, telling me she felt she was very wicked, but the reason she behaved so badly, was because she did not know the true God. Now she wanted me to ask God to forgive her for her great sin, and to know about Him. My Sunday-school class is progressing; I have ten young men in it, who learn Psalms and chapters, that would do credit to any school.

**GREECE—Athens.**

*Extract of Letter from MISS KYLE.*

**RESULTS OF FAITH AND WORK.**

July 12, 1873.—My heart is full of thankfulness for the goodness and mercy which has crowned my life. I look back upon the time when I began the little school “not knowing,” and then on through the months of mingled gladness and sorrow; and now, at the close of the school year, I see how very good God has been to us. I feel more and more interested in my work, and more hopeful with reference to it. These dear children must surely have received some truth from God’s word, which will never be lost, but become a power in their lives. When I look at my two pupils living in my house, I feel that there is everything to hope. They are so earnest, and take such interest in the Bible, I hope God is leading them to Himself. I require them to write, when they return from church, what they can remember of the sermon, without taking notes there. They found it difficult at first, but they like it now, and the habit of attention will be invaluable to them, besides the spiritual good I hope for, from a careful consideration of the truths presented. My children enjoy their Bible lessons more than any other. One little pupil said of the Psalms, “They are just like songs,” and being pleased with the measure found it easy to learn.

At the examination, I conducted the exercises myself, not in the choicest Greek, but all seemed to understand, and were willing to aid me with the irregular verbs. At the close of the first day, a lady said to me, with much emotion, “I hope God will bless you in your efforts to enlighten these children, that they may become good women and good mothers, for our country has great need of it.” A gentleman who made a few remarks at the close of the examination, said he was glad to see that the children *think*. He closed with the hope that next year I might have a larger house, to accommodate many more pupils, to which every one bowed and smiled an assent. The children work happily, and the par-

ents are glad to see that, and value religious instruction as a help in their home training. I have been particularly fortunate in securing the children of several unusually intelligent people. All my intercourse with them is most kindly ; nothing can exceed the charm of their courtesy. What I desire for them is that they may be led to see their need of personal salvation. In conversation with a young lady, I asked some simple question bearing on religious truth, and she replied, "I know nothing of these things, for we have never been taught. It is only in America and in England, that the people care so much about this ; but I feel you are right."

God has given me a few kind friends, who understand why I work here, as well as the favor of others, who care for the advantages gained from conscientious instruction. I hope this mission may be permanently established on a good basis, for it would be a terrible mistake to let it suffer now, from indifference or ignorance with reference to it.





## Reports of Bible Readers and Schools.

### CHINA—Tungchow.

*Extract of a Letter from MRS. CRAWFORD.*

MARTHA has grown to be almost a woman, is now sixteen years old, and continues to be a great comfort to us. Though not as quick as some of the others, she is steady, truthful, studious, and conscientious. She, her mother and grandmother are all in my Sunday-school class, and all earnest Christians. Her mother does not intend to have her married until she is more than twenty, wishing to give her a good education. Her mother still assists me in teaching the Gospel to the women who visit me. Wun Lucy progressed very nicely with her studies last year. Since the new year, she had not returned to school, on account of her mother's illness. There was some thought of betrothing her to one of my best boys, but it is not yet settled. We do not interfere in these betrothals, except to give advice. Lucy is yet only fifteen, and the young man will not be through school for several years, so that if betrothed, they will not marry for a long time. It is quite a point gained to have their parents clothe the girls while going to school, and will have a good effect. My boys do the same thing, and though they do not dress very nicely, it has a good effect morally.

Our church now numbers fifty-two persons, and another woman will be added by baptism to-morrow. The first of these was baptized less than seven years ago. Our Sunday-school is held in the afternoon, and is composed of all the church members that live in the city, the pupils of our several schools, our teachers, servants, and any others we may be able to induce to attend. There are generally from sixty to eighty present.

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### SYRIA—Beirut.

*Extract of a Letter from MISS TAYLOR.*

WE have at present ten girls as boarders, and a little boy four years of age. His sister, Fatima, came to me in 1869, a little thing about four years of age, tractable and apt to learn. Even

at that age, she was left to find her food as best she could. Her mother made her living by singing and playing on a little drum at marriages or feasts. I tried to get her to stay with me, but her mother took fright, and kept her from the school. At four different times in three years she would come for a few weeks, and then disappear. I have often found her picking from the street, like the dogs, what was thrown out to them. I lost sight of her until last year; we found her begging in the street, with her little brother, about three years of age. I invited her to come and see me. She came; desired to return to school, but could not without her little brother, who would not remain quiet at home. We made the trial, and she came regularly as a day scholar before we closed the school. The tender care she had over him was quite touching; so when we opened the school, I took both of them in as boarders. I hope he will be allowed to stay; he is a fine child. You would be both amazed and delighted to hear him lead forty or fifty girls, who may be present, in the Lord's Prayer. He sings with the girls several hymns, and begins to repeat the ten commandments. His sister is making good progress along with the others. We have a girl (Khradgi), about ten years of age, who has been eight months at school, and begins to show a talent for teaching the little ones. With other girls, she attends the American Sunday-school, where upwards of three hundred Christian children meet. This is one step in advance. They know the Gospel; may the Holy Spirit teach them to believe it. We have four Druse girls in the house; two are orphans. I like the Druse character better than the Moslem, there is not so much deep deceit about them; but the darkness of their minds, in both cases, is what I cannot describe, nor can I convey to you what amount of patience and wisdom I need among them.

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*Extract of a letter from one of MISS TAYLOR'S PUPILS.*

HONORED LADIES:—I have been five years in school. When I entered I knew nothing, but I know now some branches of knowledge, such as geography, arithmetic, and sewing. I desire to learn more. I feel that knowledge polishes the heart of man. May God open my heart, that I may learn more and more. May God, whose

name be praised and exalted, gather us at last into the fold of His sheep, and may you remain in peace.

One who prays for you,

H. S.

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**BURMAH—Maulmain.**

*Extracts of letters from MISS HASWELL, Maulmain.*

My girl's school is in a more prosperous condition than ever before. There are now fifty-five boarders and seven day scholars in the higher department, and forty-one day scholars in the primary department. There are six new schools just opened in the city, and two at the out-stations. One of these was begun nearly a year ago by the Assistant's wife, at Moodong. She has twenty-three pupils, and has not been aided in her work until lately. The other school is under the care of Monng Kyaw's wife, with one of my girls to help her. The schools have a larger number to begin with than I dared to hope; two of them have over twenty scholars. Each pupil pays a tuition fee of four annas a month, and purchases her own books, working materials, etc. I have offered a reward to all who attend regularly for six months. One hour a day is given to direct religious instruction, and the schools open and close with prayer. We hope to have evening meetings once a week at each of these school-houses. The schools are entirely among the heathens; there is not a child of Christian parentage among them. The people of another district in town are begging me to open a school in their neighborhood, and I have promised to do so. If any of your Bands are in want of an object to work for, I wish they would help me with this promised school. The teacher's salary will be \$7.50 gold a month. The funds given me for the day schools are quite taken up, so that, until I can get help, I do not know how to manage. The district is one where we have never had any preaching station or school.

There is another branch of work in which I need help, and if your Society can give it I shall be most thankful. I have lately opened a Home for destitute East Indian girls, who are growing up in the streets with nothing but a life of shame before them. I

have five now in my care and have nothing for their support but chance donations. So far, all required for them has been received, and I hope we shall never lack. I have the use of one of the Mission houses, and the matron, an East Indian lady, is supported by our local Ladies' Aid Society. There are many other children whom I am trying to get. Deserted by their fathers, their mothers are unable to give them an education, and their very fairness and beauty single them out for the wicked life into which they are so easily drawn.

(Communicated by the Philadelphia Branch.)

The prospects of the school never seemed so bright before, for the Government have helped it very liberally. They have increased the monthly grant to 100 rupees for support of pupils, and have given 2,000 rupees towards the furniture of the new buildings. Besides this, they have given 100 rupees per month towards establishing new day schools in different parts of the city. These will be centres of religious influence in localities where we never have had any hold before. My first class take charge of these town schools ; it is hard to part with them, but I am glad they are going to do the work. The first was opened this morning, with fifteen scholars, all heathen girls. My father has been preparing tracts. He was wholly unable to see how he could publish them, but prepared them nevertheless ; and just as they were ready for the press, there came £100 from an entire stranger, with the request that it might be used in printing tracts. Three of my Sunday-school class give evidence that they are born again. Four others are inquirers, and another young woman who has been very ill, has through her sickness been led to seek and find the Saviour. Two others are about to unite with the church, one of whom was formerly a Roman Catholic. Any effort for the good of these people seems abundantly repaid. I hope you will remember these girls that I am sending out to be teachers, for you do not know what a tide of evil influences they must stem. They can never do without constant help from on high.



# HOME DEPARTMENT.

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## STRUGGLING FOR LIGHT.

A CATECHIST in China was preaching, when a man passed with a pack on his back. He sat down for a few minutes to rest and listen, and then passed on a weary walk of seven miles across a rugged ridge of hills down into the great plain in which the city of Ningpo stands. He entered the village, and took down his pack, displaying his store of silks, threads, needles, and looking-glasses, to the women who had gathered round. Gossiping with them, he told them of the old man he had heard that afternoon shouting at the chapel door. He kept talking of some one whom he called "Jesus," said the hawker. "Jesus," exclaimed one of the women, "was it not about Jēsus that the beggar used to read to us some years ago?" The coincidence struck her so forcibly, that she started on foot the next day to Long-deo-dziang, to hear from the catechist's own lips what he could tell her about Jesus. She went there and back again in one day, a walk of from twelve to fourteen miles in length, and this for several Sundays in succession, and with the grievous hindrance of the cramped feet of a Chinese woman. So earnest was she, that she exhibited that proof of true Christian sincerity, namely, a desire to bring others within sound of the good news. She induced two of her neighbors, also women, to accompany her on her long walk; and the catechist arranged at last, that these eager inquirers should spend the Sunday night in the house adjoining the Mission premises, so as to spare them fatigue, and to secure longer time for careful instruction. After a while, the two women who had been thus invited by their friend and neighbor, declined in their zeal, and came no more to Long-deo-dziang; but there was no relaxation in the interest of the poor woman who first came, and after a few months' probation, the day was fixed for her baptism. She begged to have her baby baptized with her, and started carrying the little thing in her arms for her seven miles' walk. When she began to ascend the steep spur of

the Soëh-pook hills, she was so exhausted that she was obliged to leave the child with a friend who lived by the road-side, and she went alone to the Mission church. She was baptized, and all went brightly and happily for a time. Her husband agreed to work no more on Sundays, though he never went with his wife, and never showed any interest in Christianity.—*Church Missionary.*

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### CHRISTMAS BAZAAR IN JAPAN.

Mrs. PRUYN suggests in a recent letter that the donations of toys and candy would be very desirable, as they would find a ready sale among foreign children. Those who desire to help in this work, and yet would avoid the necessity of making articles, can in this way add variety to the box which we hope to send.

*All articles and donations of money for this object received to October 1st ; they should be sent to Mrs. R. L. Wyckoff, 532 Clinton Ave., Brooklyn, who has kindly volunteered to take charge of this matter.*

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### SHOSHIE, THE HINDOO ZENANA TEACHER.

THIS is the title of a new volume on the life and condition of Women in India, by our dear missionary, Miss Brittan. Kardoo, as our readers remember, portrays the life of a Zenana lady of high caste in Bengal, but Shoshie delineates the low caste woman, who, by Christian education, is fitted for a teacher among these secluded homes. Both volumes present a complete picture of the class of women we are laboring to elevate, and will, we trust, stimulate many hearts to feel the privilege of working with our earnest missionaries. This book can be purchased of T. Whitaker, Bible House, New York, for \$1.25.

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*As many letters are still received directed care of "Doremus & Nixon," we desire our friends to be careful to remember the address, 47 East 21st Street, New York, as the firm named have been dissolved two years.*

# MISSION-BAND DEPARTMENT.

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## THE AMERICAN DOLL.

WHEN Christmas is coming, you cannot imagine the joy of our scholars in India. They love it for the sake of the doll that it brings each of them. As they grow older, may they love it for the sake of the dear Saviour who was born on that day.

A kind friend sent us some beautiful dolls from America, which have been the admiration of our older women. To one young widow about sixteen, I showed a doll, whose clothes were made to take off. Her delight knew no bounds, as she dressed and undressed it. She then placed the doll against the wall, and every few moments I saw her turn round and stroke its face very affectionately. It really seemed almost as lovely to the little widow as a live baby. When I thought of her sad and desolate state as a Hindoo widow, I felt rejoiced that anything could bring pleasure into her life.

H. CADDY.

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## LITTLE NAMESAKES IN SMYRNA.

OUR little Alice was overjoyed to see the picture of the dear sainted Alice for whom she was named. All the children in the school wished to kiss the picture of so dear a little girl, but we feared the touch of so many lips would spoil it. Alice is studious, persevering, and very capable, and also self-denying and generous. She shows very tender feeling at times ; her large black eyes filling with tears, as we speak of the dear Saviour's sufferings and love. We have a little watch-dog, of which she is excessively fond ; so much so, that sometimes she will leave her meat untasted to have the pleasure of giving him a "dainty morsel after dinner." She is eminently a "peace-maker ;" loves every body, and seems to be always thinking of some pleasant thing she can do for others. Her daily tasks and duties she accomplishes promptly, and without failing.

Little Evy's father was a very good man, who died suddenly of

cholera ; and the mother, reduced to great poverty, gladly gave up the child to us. She is in her seventh year, a gentle, sympathetic, winning child, with a bright, pretty face. Her large dark eyes and black wavy hair, with animated, yet timid glance, strike every one with delight.

A little motherless girl nine years old, whose father is wretchedly poor and infirm, has been our pupil for some time, but was often half famished. She would find nothing to eat at home, would venture cautiously to her grandmother's, where her step-grandfather had forbidden that she be fed. If the grandmother could stealthily fill her hungry mouth, it was all the poor child had to depend upon to satisfy her cravings from day to day. She is winning and very sweet looking, with a fair complexion, sparkling black eyes, and quite a Greek face in symmetry of features. Her name is Morning Star, and we could not help remarking in selecting her, "As the Morning Star illumined and awakened the world sleeping in darkness," so, we sincerely trust, may our Morning Star one day enlighten the hearts of many in her benighted nation.

Yesterday they were all feeling very sad, for they had been severely reproved. A mouse was found in some bedding, and the girls all joining together, succeeded in cutting off a piece of his tail. Of course, when we heard of it, we were quite shocked, and called them to account for such a needless act of cruelty. Immediately they made this reply in extenuation of their fault : "We did it because, the other day one of us had her finger bitten in the closet by a mouse, and this must be the same one." We said : "The poor little mouse did not mean to hurt you ; he was probably hungry and looking for something to eat, when he bit your finger, or perhaps he did it in self-defence ; but you did it purposely, and in revenge. You must never again be so cruel to an animal." They all seemed to be very sorry, and said, "we never thought that was cruel, but we will try never to do it again." We are happy to testify in behalf of our orphans, that angry words and quarrels are rarely heard among them.

A. SIRAGANIAN.



**HELEN'S STORY.**

[Written by Helen De Witt, of the Smyrna school, to the Band "Star of Bethlehem," at Utica, N. Y.]

I was a poor little street girl, with no recollection of a mother, but with a father almost blind, who, seated on a little donkey, begged his bread from door to door. At night we both slept, with our donkey, in a small stable, on some coarse sacking spread upon the ground. By day I was miserable enough; for my father, locking the stable-door to save the donkey's fodder from being stolen, started off early every morning, leaving me to wander in the streets until evening.

Sometimes a kind matron, through pity, would give me some food, but far oftener I went hungry till night, waiting for my poor father to return and bring me something to eat. Many and many a time I have been so very hungry that I was tempted to steal from the grocer's shop, which I now know to be wrong, but in this I rarely succeeded, not being very expert. Now, thank God, I have everything—cooked food, good clothes, a clean bed, a pretty doll that I love ever so much, and many other things.

I thank you very much, dear ladies, for these, and I kiss your hands. I study the Bible every day. I know that the Saviour loves good children, and I am trying to be good to please Him. We all pray for our dear friends in America every day. I belong to the second class, and am studying geography, grammar, arithmetic, and also learning to sew, to crochet, etc. I hope you have already received the specimen of my crochet work sent by my teachers some time ago.

On my way to our chapel, neatly and decently dressed, I often meet those who knew me in my former wretched condition. They have repeatedly stopped and, gazing at me, have exclaimed, "Whoever has brought you up to your present state of well-being has, with his own hands, prepared himself a seat in heaven." "A seat in heaven," we reply, "is prepared only by believing on the Lord Jesus Christ, not by any good works of ours." And this, dear ladies, has been said to me not once, but again and again when I have met old acquaintances.

We are all very happy in this Home. The day scholars are

about seventy in number, and the orphans count eight. We love each other and we know that Jesus loves us, insomuch that He shed His precious blood for us. And we love you, our dear friends in America. Oh how I should like to see you and kiss your hands.

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### BUSY WORKERS IN ATHENS.

WITH great delight have we received from Greece, a donation of two delicate lace handkerchiefs of native manufacture ; with the request that they may be sold, and the proceeds given to aid our mission work in China. We feel that our loved missionary, Miss Kyle, has been teaching the lesson of the blessedness of giving, most successfully, to those who have been receiving. The letter we now add from one of her pupils, we are sure will give a fresh impulse to work for "the ends of the earth."

"DEAR CHRISTIAN FRIENDS,—A few of the large girls of Miss Kyle's school, have formed a little Band called "Helping Hands," in which we have been working since September, once a week. Knowing and feeling the value of a Christian teacher, we are anxious that others also may partake of this blessing. We had the feeling to bring the truth to the heathen women who are so much despised, and finding the opportunity we sent two handkerchiefs of Greek lace to America to be sold, and that small quantity of money we send to you to enlighten the poor women in China, in whom some of the girls take a special interest. It is very little, but we hope that it will bring much good. We are working still, and I hope that we will have much more to send another time. Last year I saw my mother going to the mother's prayer-meeting, and it came also to my mind for us girls to have one ; and from that time we come together once a week to sing and pray, and explain the Bible. We were in the beginning few, only three or four, and now all the large girls of the school have joined it. It is very pleasant to me to hear and read about the good things which missionaries do in India and China. I read the "Missionary Link," and I have thought that I should go and do something there ; but now I see that my nation has need of such teachers, and

I must try to do them good. I am very thankful to hear that the ladies in America do so much good to others, and to us, by sending such a good teacher. I hope that God's blessings may rest on all your efforts.      Very gratefully yours,      L. D. J."

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### THE WILLING GIVERS.

SOME little girls of very limited means, who attend a public school in Flatbush, L. I., were so deeply interested on hearing of Miss Brittan's work, that "a free-will offering of \$2.21 for the Zenana Mission " was given by them. May this proof of interest and self-denial receive a double blessing in that land where little girls have few privileges and little happiness.

A friend, sending in her annual collection for the Society, writes, "I have a new subscriber, Lilly B., a lovely little girl of five years, who has become very much interested in the good cause. She has saved the money herself, and says, 'Won't you please send it for the little sick children,' meaning the inmates of the Children's Hospital.

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### HOW TO HELP THE MISSIONARIES.

A YOUTH living in Wales, planted a potato, stating at the time, that the produce of that potato, at the end of four years, should be given towards sending the Bible to the heathen. It produced in the first year thirteen; and these in the following year, one peck. This peck was again planted, and, in due time, it produced seven and a-half bushels. The next Spring, the produce of the preceding year was again planted, and in October the quantity raised was seventy bushels!! The market value, was about twenty-five dollars.

We quote this little story for the encouragement of the Band from whom we have heard that a hen and her brood of chickens form a part of the capital with which they have to work. We shall hope to hear that God has blessed all the means they have used, and incline their hearts to engage more and more devotedly to His service.

**NEW LIFE MEMBERS.**

Rev. Dr. Bancroft, by Ivy Vine Miss. Band, Brooklyn.				
“ E. L. Stoddard,	“	“	“	“
Mr. James Day,	“	“	“	“
Mrs. William Miller,	“	“	“	“
“ Henry Dunning,	“	“	“	“
“ Van Brunt,	“	“	“	“
“ Harry Knight,	“	“	“	“
Miss Da Costa,	“	“	“	“
“ Julia Trowbridge,	“	“	“	“
Mrs. Willis L. Ogden, by Gospel Messenger Miss. Band, Brooklyn.				
Rev. Mrs. Rob't Sloss, by coll. of Mrs. S. Cutter, New York.				
Mrs. Wm. Carpenter,	“	“	“	“
Mrs. Benj. Hartley, by Miss M. Sheppard, Bridgeton, N. J.				
“ John V. Quick, by Millstone Miss. Band, N. J.				
“ P. S. Van Doren,	“	“	“	“

**NEW LIFE MEMBERS BY KENTUCKY BRANCH.**

Rev. R. H. Rivers, D.D. by Miss. Bands, “Hindoo's Friend,” and “Caroline Leonard Mem'l” Louisville.

**NEW MISSION BANDS.**

“Crosby Mission Band,” Poughkeepsie, New York.  
 St. James Mission Band, Chicago, Ill., Miss Dora Rumsey, Pres. ; Miss Lillie Towner; Sec.  
 Gansevoort Mission Band, Gansevoort, N. Y., Miss A. Melville, Sup't.

**MISSION BOXES.**

We gratefully acknowledge the receipt of a box for “Mary Dwight,” valued at \$15.00, from Brick Church Sunday-School, Orange, N. J. ; also 1 doz. dressed dolls, “from a few young ladies of Watertown, N. Y. ; also 70 dressed dolls, 1 package Scripture Cards, and wearing apparel for Miss Ward, from 1st Pres. Sunday-School of Cold Spring, N. Y. , also box from the “Bee Hive Soc.,” per Mrs. J. H. Dingee, Philadelphia, for Foundling Asylum, Calcutta ; also package of dolls from the Misses Brett and Mrs M. N. Brett, by request of Mrs. De Peyster ; also 2 dressed dolls and fancy articles from “C. L. S.,” through Mrs. De Peyster ; also a very handsome doll for “Angie Bell Pomeroy,” Calcutta ; also one box containing several parcels for Miss Ward ; also a box containing dressed dolls and fancy articles from Daisy Chain Band, Church of Pilgrims, Brooklyn, for Zenana Mission ; also a box of dressed dolls for India, from pupils of Miss Sanford's School, Philadelphia ; also 37 articles of wearing apparel from pupils of Miss Longstreth's School, for Mrs. Fage's distribution, Calcutta ; also from St. John's Working Band of Elizabeth Branch, per Rev. S. H. Clark, quilts, patchwork, etc., for India ; also from “Etta Corlies' Mem'l Band, St. Paul, Minn., per Mrs. Boardman, a box containing 2 quilts, 18 dolls, slippers, etc.

Also from Helping Hand Miss. Band, Washington Heights, N. Y., per Mrs. E. S. West, 1 box for Japan, containing dresses, under-garments, patchwork, toys, picture books, etc., valued \$55.00 ; also from same Band, one box for Calcutta, containing doll, sacks, and skirts, books, etc., valued at \$72.00.

Mrs. Avery writes from Chicago, a package of canvass, worsted, etc., valued at \$15.00, has been sent to Yokohama for Mrs. Pierson's school, the gift of Miss P. L. Smith.



RECEIPTS of the Woman's Union Missionary Society, from June  
1st to August 1st, 1873.

## Branch Societies &amp; Mission Bands.

## MASSACHUSETTS.

Boston, Boston Branch, Mrs. Henry Johnson, Treas., (see items below.) .....\$467 75

## CONNECTICUT.

Norwalk, "May-Flower Miss. Band," per Miss Brittan..... 20 00

## NEW YORK.

Brooklyn, "Bethany Mission S. S.," for half yearly support of "Little Poornoo," per Edith Whelpley, Treas. .... 40 00

"Band of the Brooklyn Heights Seminary," per Miss M. A. Brigham, a thank-offering, to furnish a room in the "Japan Home," ..... 100 00

"Gospel Messengers," 1st Pres. ch., Miss S. L. Ripley, Pres., to cons. Mrs. WILLIS L. OGDEN, L. M., of which \$20 in gold..... 56 00

"Ivy Vine Mission Band," for support of Eliza Clibborn..... 50 00

"Light Bearers," per Mrs. H. D. Atwater, for support of Deborah, of which from Mrs. G. A. Brett, \$10. 133 25

"Daisy Chain Mission Band," Miss Julia F. Ward, Sec., *pro tem*, for support of "Daisy May," ..... 40 00

Canandaigua, "Pierce Mission Band," per Mrs. M. H. Worthington, for support of "Hattie Granger," ..... 75 00

"Pruyn Auxiliary," per Miss M. A. Hayes..... 24 00

Catskill, "Porter Mem. Band," Miss A. B. Doane, Treas., for support of Miss Taylor's school, Beirut, Syria..... 100 00

New York, "De Witt Band," per Miss M. Van Wagenen, of which for "Mary Richardson," in Calcutta, \$40..... 60 00

"Young Disciples," per Miss K. A. Ferry..... 39 10

"United Effort," (in addition) per Mrs. R. W. Hurlbut..... 5 00

"Hopeful Gleaners," per Miss S. J. Lee, of which from the Misses Andrew \$25. For "Pooshipie," ..... 42 00

Bible Class of 34th St. Ref. Ch., per Miss E. S. Hanaway, for Mexico, in gold ..... 30 00

Poughkeepsie, "Crosby Miss. Band," per Miss M. Swift..... 25 00

Saratoga, "Young Ladies' Chris. Ass. of Temple Grove Sem.," per Miss H. W. North..... 58 81

Syracuse, Mr. Erastus Pruyn of "Clifton Springs Band," per Mrs. R. Townsend, for support of child in Japan..... 5 00

Troy, "The Emma Willard Band," per Miss Caroline F. King, Oneida, N. Y., for 1872..... 36 65

Washington Heights, "Little Charitables," for child in Calcutta, per Mrs. G. B. Grinnell..... 10 00

"Helping Hands," per Mrs. E. S. West, of which from Mrs. J. Howard Smith, Knoxville, Tenn., 10, Emma M. H. Smith, 1, to complete Life Membership of Miss J. Reed and Miss C. Brock, and for Japan Work..... 20 00

\$954 81

## NEW JERSEY.

Griggstown, "Griggstown Mission Band," Miss Kate B. Mosher, Treas., 3rd quarterly collection, for Amoy, China..... 13 76

Millstone, "Millstone Mission Band," Miss Letta Van Dervoot, Treas., to cons. Mrs. P. S. VAN DOREN and Mrs. JOHN V. QUICK Life Members, for Japan Home..... 100 00

Newark, "Newark Auxiliary," per Mrs. E. D. G. Smith, Mrs. Dorrance's "Zenana Band," to complete the support of Addie B. Condit, first year, 10. Mrs. Few Smith from a friend, 50, Mrs. Anna M. Pierson, Treasurer for Calvary Ch., towards support of Bible Reader, 20..... 80 00

Princeton, "Phoebe McLean Band," per Mrs. C. Olden..... 20 00

Scotch Plains, "Helping Hand Mission Band," per Miss E. S. Coles, for Mah Kin, in Maulmain..... 35 00

Stanley, "Hillside Mission S. S.," per H. A. Nixon, Treas..... 20 00

\$274 76

## PENNSYLVANIA.

Philadelphia, Philadelphia Branch, Mrs. H. G. Jones, Treas., Salary and incidental expenses of Miss Lathrop..... 226 33

Salary and incidental expenses of Miss Seelye..... 226 33

Salary of Miss Guthrie..... 115 50

Salary of Miss Hook..... 173 25

Bible Reader and School under Mrs. Cephas Bennett, Rangoon.. 231 00

Miss Haswell's school, Maulmain. 231 00

"Alexander Reed Mission Band," of the Central Pres. Ch., for 1872, for support of child, in gold..... 36 00

For Mrs. Watson, with Rev. Dr. S. Calhoun, Beirut, Syria..... 75 00

\$1314 41

## DELAWARE.

Wilmington, Wilmington Branch, Mrs. R. P. Johnson, Treas..... 19 29

## OHIO.

Cincinnati, "Stewart Band," of 5th  
Pres. Ch., per Mrs. H. H. Flynt... 23 00

## INDIANA.

New Albany, "Lapsley Band," per  
Miss J. L. Duncan, Mrs. Mary A.  
Lapsley, 20. For Mexico, 3.10,  
viz.: Etta S. Duncan, 1.60, Mr.  
Jacob Hangary, 1, Mittie Krone,  
25c., Lottie Krone, 25c..... 23 10

## ILLINOIS.

Chicago, Chicago Branch, Mrs. P. A.  
Avery, Sec. and Treas. (see items  
below)..... 100 10

## KENTUCKY.

Louisville, Kentucky Branch, Miss  
Hallie Quigley, Treas. (see items  
below)..... 92 50

## KANSAS.

Madura, Union Ch., per Mrs. R. S.  
Todd..... 18 00

Total from Branch Societies and  
Mission Bands.....\$3,307 72

## Other Contributions.

## MASSACHUSETTS.

Amherst, Mrs. Hickok, 5, A Friend, 5,  
per Miss Brittan..... 10 00  
Northampton, Miss M. C. Dickinson,  
Collr..... 125 25

\$125 25

## CONNECTICUT.

New Haven, Mrs. Russel Hotchkiss... 5 00  
Wesport, In memoriam, for child in  
Hospital, Calcutta..... 50 00

\$55 00

## NEW YORK.

Attica, Ladies, per Miss Brittan..... 21 00  
Batavia, Ladies, per Miss Brittan.... 17 75  
Brooklyn, Mrs. R. L. Wyckoff, Collr.,  
viz.: Mrs. C. C. Woolworth, 5,  
Miss R. Anderson, 10, Mrs. Alf.  
Greenleaf, 2, Miss Lucie Green-  
leaf, 2, Mrs. Henry Taney, 2, Mrs.  
E. G. Marsh, 3, Mrs. Spellman, 2,  
sale of pictures for "Japan  
Home," 4..... 30 00  
Through Mrs. C. L. Mitchell, Mrs.  
George R. Sprague, for current  
work of Soc., 3.50, given to Mrs.  
Sprague by little friends, 3, Mrs.  
F. A. Coe, for Japan Home, 25... 81 50  
Mrs. D. Goodrich, Collr., viz.: Mrs.  
H. Waters, 10, Mrs. F. A. Field,  
5, Mrs. Dwight Roberts, 5, Mrs.  
W. W. Goodrich, 4, Mrs. F. E.  
Parsons, 2, Mrs. Dr. Shannon, 1,

Mrs. Everest, 1, Mrs. D. Goodrich,  
1, Miss Emma Seaman, 1, Mrs.  
Richardson, 50c. Of which 4 is  
acknowledged as Link subs..... 26 50  
Mrs. D. J. Lyons, Collr..... 65 50  
Mrs. W. C. Hull, Collr..... 30 00  
Castile, Mrs. Quintard, 10, Miss Green,  
5, per Miss Brittan..... 15 00  
Flatbush, Mrs. A. L. Zabriskie, Ref.  
Ch., for Japan Home..... 50 00  
Mrs. Sandham, for Miss Brittan... 5 00  
Free-will offering of the little girls  
of Mrs. Bulla's school, per Mrs.  
M. H. Bergen..... 2 21  
Ithaca, Miss J. L. Hardy, per Miss  
Brittan, for Pension Fund..... 5 00  
Le Roy, A Friend, per Miss Brittan.. 1 00  
New York, Miss J. Abeel, Collr..... 22 00  
Mrs. John Baird, per Mrs. T. C. Do-  
remus, gold..... 5 00  
Mrs. W. Ransom, Collr..... 25 50  
Mrs. S. Cutter, Collr., to cons. Mrs.  
R. Sloss and Mrs. Wm. CARPEN-  
TER Life Members..... 100 00  
Mrs. Daniel Parish, for Japan  
Home, per Mrs. T. C. Doremus... 100 00  
Sale of handkerchief made by Miss  
Kyle's pupils in Athens, for China 15 00  
Mrs. J. Clark..... 1 50  
Miss Agnes Clark..... 2 00  
Mrs. Seon..... 5 00  
Ladies of Col. Ref. Ch., 5th Ave. and  
40th St., per Mrs. Ludlow..... 120 00  
Mrs. D. W. Chapman, of which from  
Mrs. E. S. Morgan, Stockbridge,  
Mass, 2, Mrs. Charles Sherman,  
New York, 5, Mrs. C., 3..... 10 00  
Ovid, Mrs. Charles Crawford, per Miss  
M. F. Wilson..... 50  
Owego, Mrs. Tutill, 5, a friend in  
Waverley, 20, per Mrs. T. Freling-  
huysen..... 25 00  
Poughkeepsie, Society for Religious  
Inquiry, Vassar College, for Japan  
work, per Miss M. Swift..... 50 00  
Syracuse, Mrs. Hudson, added for  
child, per Miss Brittan..... 2 00  
Ladies of St. Paul's Ch., per Miss  
Jackson, for the support of "Yan  
Yung"..... 30 00  
Wyoming, Ladies, per Miss Brittan.. 4 39  
Yonkers, Mrs. H. H. Hatch..... 5 00

\$823 35

## NEW JERSEY.

Bridgeton, Miss Miriam Sheppard, to  
cons. Mrs. BENJ. HARTLEY, L.M. 50 00  
Hackensack, 1st Ref. Ch., 41.30, 2d  
Ref. Ch., 39.63, per Mrs. Williams. 80 93  
New Brunswick, Young Ladies of  
Mrs. Parks' Seminary, per Mrs.  
M. S. Parks... 12 00  
Princeton, Mrs. Olden, per Miss Brit-  
tan..... 40 00

\$182 93

## PENNSYLVANIA.

Allentown, Miss M. E. Beatty, for  
"Anne Abraham's" scholarship,  
Dehra, India..... 40 00  
Philadelphia, St. Andrew's Ch., per J.

Kimber, Treas., Episcopal Miss. Society..... 17 00

\$ 57 00

DELAWARE.

Wilmington, Infant S. S. of Hanover Ch., per Miss Anna B. Porter..... 16 35

MARYLAND.

Baltimore, Emanuel Ch. S.S, per Miss Brittan..... 36 00

ILLINOIS.

Princeton, Friends in Princeton, per Mrs. Stoutenburgh, for Peking Home..... 2 85

MICHIGAN.

Coldwater, Ladies of Pres. Ch., to aid

in Miss Kyle's work, per Miss M. A. McMechan..... 20 00

Subscriptions for Missionary Link.

Mrs. White, 2, Mrs. Wilder, 2, Mrs. Goodrich, 4, Miss M. C. Dickinson, 2, Mrs. H. H. Flynt, 2, Mrs. Mrs. Lyons, 6, Mrs. Schuyler, 2.50 Mrs. Clancy, 2.50, smaller subs., 25.55, pictures of Japan Home, 5.25, Mrs. Fisher, for Kardoo, 4.50..... 58 30  
Premium on gold..... 61 73

Total other contributions ..... \$1,448 81

Total Br. Soc. and Miss. Bands. 3,307 72

Total from June 1st to August 1st, 1873..... \$4,756 53

TREASURER'S REPORT of the Boston Branch of Woman's Union Missionary Society from June 27th to August, 1873.

From Mrs. Wm. Appleton for, support of Missionary ..... 215 50  
A Friend from St. Paul's Church, through Miss M. W. Reynolds, for the support of Missionary.... 75 00  
From the Sunday-School of Rev. E. D. Tomkins' Church, Longwood... 100 00  
From the Beach St. Auxiliary, for the support of Miss Wilson, through Mrs. Dr. Warner, Treas.....  
Mrs. E. P. Eayco..... 5 00  
Collected by Mrs. Maria Bishop:  
Mrs. H. M. Hasbrook..... 5 00  
" Isaac Norris..... 2 00  
" Theda Gerrith... 7 00  
" Mary Irving..... 5 00  
" Mary Simpson..... 7 00  
Miss Jennie McGe... 2 00  
" Watson..... 1 00  
" Sunnerman..... 1 00  
A Friend. .... 1 00

Mrs. Hall..... 1 00  
" Brown ..... 25  
" Caswell..... 1 60  
Miss Maggie Kane..... 1 00  
" E. Trall..... 1 00  
By Mrs. Chapman :  
Mrs. Allen..... 2 00  
Miss Jessie Trenear..... 1 00  
Mrs. Pike..... 1 00  
By Miss Frazer :  
Miss Jessie Moore..... 2 00  
" Murray..... 2 00  
" Mary McKenzie..... 1 00  
Mrs. Munroe..... 1 00  
" Norman..... 5 00  
Miss Lucy Whiting ..... 11 00  
Mrs. L. F. Warner..... 11 00

Total ..... \$ 467 75

MARIA N. JOHNSON, Treas.

RECEIPTS of the Philadelphia Branch from June 1, to Aug. 1, 1873.

GERMANTOWN AUXILIARY, Second Presbyterian Church, collected by Mrs. Van Camp Bush: Mrs. Thompson, 5, Mrs. J. W. Moffley, 5, Mrs. S. Marshall, 2, Mrs. Paul, 1, Mrs. Kimball, 2, Miss F. Kimball, 1, Miss M. Kimball, 1, Mrs. Graves, 5, Mrs. Dungan, 2, Mrs. F. Reeves, 2, Mrs. Wiggan, 2, Mrs. Van Camp Bush, 5, Mrs. Loyd, 1, Miss Schively, 1, Mrs. Thos. Firth, 2.. 37 00  
Collected by Mrs. S. P. Halloway: Mrs. Bonsad, 5, Mrs. Bayard, 5, Mrs. Burr, 1, Mrs. Sherman, 2, Eugene Linnard, 2, Miss Elmes, 1, Mary Halloway, 1, Mrs. Wardell, 1, Mrs. Halloway, 1..... 19 00  
Collected by Mrs. Hagar: Mrs. Horvey, 2, Mrs. Brockie, 2, Mrs. Mitchell, 2, Mrs. Elliott, 2, Mrs. Bodine, 2, Mrs. Beale, 1, Mrs. Dutton, 1, Mrs. Morgan, 1, Mrs. Hagar, 2, Mrs. Carnaghan, 3, Mrs. Cross,

50c., Miss Milligan, 50..... 19 00  
Miss E. Clement sends: Miss F. Kingston, 2, Mrs. Cunshaw, 2, Miss Maggie Reeves, for "Maria McIlvaine Band," 6, Mrs. H. G. Jones, 1, Mrs. A. B. Atkins, 1, Miss Mary Whitesides, 2..... 14 00  
Through Mrs. A. F. Lex, Mrs. Wm. H. Allen..... 20 00  
Through Mrs. Matlack, Kardoo, 75c., Links, 2.50... 3 25  
Through Miss Dillaye, Miss Adaline Sager..... 5 00  
Collected by Mrs. Samuel F. Ashton (additional): Miss McMullen, 1, Miss Harriet Souder, 5..... 6 00  
Tenth Presbyterian Church, Philadelphia: "Harriet Holland Band," Miss Mary J. Boardman, collector, 77, to cons. Miss MARY R. Fox and Miss HARRIET HOLLAND BOARDMAN, Life Members, Mrs. Johnson, 5, "Band of Faith and

Hope," Miss Nellie Mitchell, collector, 62. "Shippen Band," Miss Lizzie Potts, collector, 57.75. "H. A. Boardman Band," Miss Mary Burt, collector, Mrs. Gemmill, 5, Dr. H. Boardman, 5, Miss Thomas, 50c., Miss Espy, 1, Miss Espy (her sister), 1, Miss Catharine Bache, 2, Edith Burt, 50c., Master Alfred Burt, 50c., Miss Mary Burt, 50, Miss Mary Boardman, 25, per Miss M. Boardman. Miss M. Hamilton, 1, Mrs. M. Milliken, 1. .... 294 25	C. Davis, 50c., Mrs. L. D. Vail, 50c., Cash, 1, Donation, Isaac S. Williams, 10. .... 42 50
From "Alexander Reed Miss. Band," of the Central Presbyterian Ch., for the year 1872, through Hannah Caldwell Treasurer, 36, in gold, for support of a Child. .... 36 00	Through Mrs. A. M. Kennard, Miss Harriet S. Benson, 100, "Harriet Brittan Band," Church of the Atonement, Mrs. Stuart, Treas., 24, Miss Mary Thompson, 1. .... 125 00
Mrs. M. J. Chambers. .... 1 00	Through Mrs. Joseph L. Richards, Miss E. A. Richards, 35, Mrs. H. G. Evans, 10, Mrs. B. Corlies, 10, Mrs. H. R. Hutchins, 7.50, Mrs. H. C. Ford, 7, Mrs. Wm. Campbell, 5, Master Isaac Ford, 1, Master Harry Ford, 1, Master Horace Evans, Mrs. Samuel Simes, 5, Mrs. Wm. A. Kennedy, 1, Miss Louisa Birch, 1, Mrs. J. E. Seldemridge, 1, Mrs. Jas. L. Richards, 5, for Links, Miss Louisa Birch, 50c, Mrs. J. Seldemridge, 50c., Mrs. J. L. Richards, 50c., for the support of a Bible Reader. .... 92 00
Through Mrs. Mrs. E. A. Pierce, Miss Emily Starr, 1, Miss Mary Starr, 1, Mrs. J. B. Parvin, 2, Miss Mary Starr, for Links, 50c., "The Scudder Band," Second Dutch Reformed Church, Miss A. M. Steevers' class, 2), in gold, for the support of a child, Mrs. C. McFadden, 5. .... 29 50	Through Miss Sue Gorgas, West Chester, Penn., From A. P. C., for Mrs. Pruyn, 100, Mrs. Dickson, 20, Mrs. Lewis, 10, for Links from Mrs. Dickson, 50c., Mrs. Lewis, 50c., Mrs. Wm. Darlington, 50c.. 141 50
Through Mrs. I. S. Williams, Miss R. Stroud, 1, Miss Mary Johnson, 1, Mrs. McCurdy, 5, Mr. P. G. Oliver, 5, Mrs. Lucas, 5, the Misses Smith, 2, Mrs. Chapman, 2, Young Ladies Bible Class, Grace Church, Collection, 6.50, Links, Miss Kate Safford, 50c., Miss Darlington, 50c., Miss R. H. Stroud, 50c., Miss M. Johnson, 50c., Mrs. G. D. Stroud, 50c., Mrs. Adair, 50c., Miss	Total ..... \$885 00

CAROLINE V. B. JONES, *Treas.*

N. B.—In the July number of the Link, the printer omitted the amount paid by the Lambertville Auxiliary, viz., \$213.50, but the sum was included in the total.

### RECEIPTS of Chicago Branch in July, 1873.

Mrs. G. S. Hubbard, quarterly payment. .... 25 00	Other Link subscriptions. .... 2 50
Mrs. Wm. Sturgis. .... 60 00	Leaflets. .... 60
Mrs. E. Reed. .... 10 00	Total. .... \$100 10
Mrs. G. Benton. .... 1 00	
Mrs. J. M. Wilson, for Link. .... 1 00	MRS. P. A. AVERY, <i>Sec. and Treas.</i>

### RECEIPTS of Kentucky Branch.

"Fanny Richardson," Mem. per Miss Julia Watts. .... 20 00	CORRECTION.—An entry in July Link, under this head, should read:
"Carrie Loving Mem.," per Mrs. John Miller. .... 20 00	"Bright Hope Band," per Mrs. H. M. Browne, 45, May McElroy, 2.50, Hadjie Browne, 2.50, all for
Hindoo's Friend, per Mrs. Nannie Riley. .... 30 00	"Harriet Browne," in Peking, and to make Mrs. HUGHES, L. M. 50 00
"Caroline Leonard Mem.," per Miss B. Thurston. .... 20 00	
The two last to make DR. RIVERS L. M. Links. .... 2 50	
Total. .... \$ 92 50	
MISS HALLIE QUIGLEY, <i>Treas.</i>	

### Donations Received in Japan for a new School Room.

Reported in May Link. .... \$90 00	Mr. Hegt. .... 10 00
Mr. Colgate Baker. .... 25 00	Total. .... \$450 00
Mr. Cargill. .... 25 00	





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